Sociopragmatic and Sociolinguistic Aspects of the Study of Discourse

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Annotation: This article discusses how the language is studied in close connection with a person, his consciousness, thinking, spiritual and practical activities. Based on this material, it can be argued that sociopragmatics is the study of the socio-cultural aspects of the implementation of the communicative ability of an individual.

Keywords: pragmalinguistics, psycholinguistics, sociopragmatics, linguopragmatics, politeness, language, culture, linguoculturology.

INTRODUCTION

One of the leading scientific directions of the late 20th century is the anthropocentric approach to the study of linguistic phenomena, where language is studied in close connection with a person, his consciousness, thinking, and spiritual and practical activities. Sociopragmatics studies the relationship between linguistic forms and factors that determine the choice of these forms in the process of speech activity - factors associated with the speaking subject, addressee, communication situation, social interaction.

At the end of the twentieth century. there was a sharp increase in the interest of researchers in speech activity, which led to a change in the static paradigm of studying the lexical or grammatical material of a foreign language to an anthropocentric one focused on the human factor. This led to disagreements in science due to the significant intersection of the spheres and concepts of pragmatics, sociolinguistics, pragmalinguistics, psycholinguistics, etc. . This direction considers the connectedness of linguistic forms, pragmatic functions, as well as relevant norms of speech communication, characteristic of a particular language community. The main task of sociopragmatics is the study of the socio-cultural aspects of the implementation of the communicative ability of an individual. In accordance with the views of psycholinguists, communicative ability can characterize the speaker in terms of his social affiliation and is formed by native speakers in the process of familiarization with culture and mastering the

language. Language acquisition is only part of the process of forming communicative ability, because it includes the individual's knowledge of social and cultural norms. The personality, mastering the social, in which the peculiar development of each science is fixed, creates the basis for understanding the speech of other people, and thanks to this, members of the linguocultural community understand each other. Hence, socio-cultural norms are the main determining factor in verbal behavior. Therefore, in verbal communication, the main goal of communication is not so much the exchange of information, but rather "the achievement of a benevolent mutual understanding, the establishment and maintenance of a pleasant verbal contact"

The value of any discourse is conditioned by culture. Society interprets any content in terms of its own culture and experience, not in terms of the culture and experience of the text producer. This is especially noticeable in intercultural, foreign language communication. In Japanese culture, for example, the social status of the addressee is of great importance, which must be taken into account in oral and written speech. So the roughly harsh masculine form of the personal pronoun is often used in communication between young people, and the friendly masculine form is used in communication between men, but sometimes also by young women of certain professions, students, while the friendly feminine form is used only by young women in friendly conversations. There is also a polite form of a personal pronoun, which is used in respectful speech with a strong tinge of respect.

Culture is the sum total of beliefs, attitudes, values, and rules common to a particular group of people. In cultural comparison, often certain things and events that seem identical at first glance have a completely different meaning in another culture. Obviously, all cultures tend to give gifts and forgive someone, but the meaning of these concepts is different. So, if in European culture a gift is presented to friends mutually, then in the culture of Papua New Guinea it is given to seal relationships.

Discussion. Politeness is supposed to be one of the main categories of sociopragmatics, and along with the principle of cooperation, it is widely used in the system of discourse. J. Leach formulated the principle of politeness as follows: "Minimize the expression of impolite opinions and judgments." This principle includes six regulatory postulates: 1) the postulate of tact (causes a minimum of inconvenience and provides maximum convenience to another); 2) the postulate of generosity (provides a minimum of convenience and a maximum of convenience to another); 3) the postulate of approval (minimize the negative assessment of others, strive for the maximum positive assessment of others); 4) the postulate of modesty (praise yourself as little as possible, blame yourself as much as possible); 5) the postulate of consent (minimize disagreement between yourself and others, strive for maximum sympathy between yourself and others). So, while observing the postulates of tact and generosity, the speaker has the benefit of convenience for the interlocutor.

The postulates of approval and modesty recommend avoiding disapproving statements about the addressee prohibit expressing praise towards himself.

However, the role and place of the postulates of politeness in the speech flow is far from the same: this is clearly noticeable when comparing different cultures. Politeness is one of the norms of the culture of behavior.

Since politeness is closely related to the basic principles of the socio-cultural system of society and interpersonal relationships, in anthropological, socio-psychological and linguistic literature its analysis is carried out against the background of social distance and power distance.

Social distance manifests itself most clearly among unfamiliar people. Here role behavior is characterized by mutual discretion, formality. Politeness at a social distance lies in a formal expression. In this case, there is a deliberate smoothing of speech, which hides the true state of affairs. The real relation of the speaker to the listener is deliberately veiled and is understood only from the context and situation.

Politeness at a personal distance (in relations with friends) allows for direct and indirect expression, but the former is more acceptable in the design of requests and apologies. At this distance, an expression of a negative attitude towards the interlocutor will be considered impolite.

At the same time, many of these characteristics are based on the features of communicative behavior, predetermined by the type of culture, socio-cultural relations and values. So, among the character traits of Russians are sociability, openness, friendliness, solidarity, benevolence, philanthropy, etc., and among the British - restraint, poise, tact, refined politeness, elegance of manners, inner self-respect, self-esteem, friendliness, courtesy, isolation, alienation, tolerance, non-interference in other people's affairs, etc.

For example, in an English-speaking culture, where a proactive, offensive manner of speech is more common, it is common to listen to a compliment approvingly and be sure to respond (often with a return compliment). Most of these national characteristics are based on the features of communicative behavior, which in turn are predetermined by the type of culture, as well as socio-cultural relations and values. So, for example, the British are credited with isolation, snobbery, aloofness, non-interference in other people's affairs, internal self-respect, restraint, poise, a sense of tact, tolerance, refined politeness, friendliness, courtesy and tolerance. In An integral part of the English mentality is self-control and emotional restraint. First of all, they condemn irascibility and lack of restraint [Karasik 2002: 55]. A. Pavlovskaya writes about this feature of the English in her work "England and the English": "Restraint, control over one's feelings, often mistaken for simple coldness, are the life principles of this small but very proud people. In those cases when a representative of the sentimental Latin race or the soulful Slavic will sob with tears of admiration or tenderness, the Englishman will say "lovely" ("cute"), and

this will be equivalent in terms of the strength of the feelings expressed" [Pavlovskaya 2004: 230]. in Jenny Colgan's novel Talking to Addison, a grown man, naming acts of which he is ashamed, mentions how he cried from an injection at the age of eight. When told that this is not a reason for shame for a child, he disagrees and says still embarrassing, though (It's still embarrassing).

To express positive politeness, various defaults are widely used, or, more precisely, non-pronunciation, based on common knowledge: according to the well-known remark of L.N. Tolstoy, family members who are very close to each other can manage with a minimum of words when communicating. Other common ways of expressing positive politeness include the use of special forms of designation, naming, and especially address, such as the use of kinship terms (eg, brother or father) for non-relatives; diminutive vocabulary; special particles; special intonation contours, etc. This includes the appeal "to you" in a number of Western European languages (French, German, etc.) and partly in Russian, indicating the inclusion of the interlocutor in a single group with the speaker, as well as constructions that include oneself and the interlocutor into a single activity like the Russian Let's (-te) ... In the field of grammar, this can include personal forms of inclusiveness (expressing the meaning "we are with you / with you"), which are available in a number of languages, as opposed to forms of exclusivity (with the meaning "we are without you /without you").

The expression of negative politeness in many languages is associated with one or another way of paying attention to the interlocutor or third parties, often with simultaneous etiquette "belittling" the speaker. As a rule, negative politeness is more formalized than positive: there is a certain set of standard etiquette formulas that allow the speaker not to hurt the feelings of the interlocutor and show his ability to use the rules of politeness accepted in society.

Very often, the rules of etiquette do not allow the use of imperative forms, except in cases of very small social distance, a person of a higher status addressing a speaker of a lower status, and extreme situations. Indirect ways of address are preferred: negation, question, subjunctive, passive, etc. are used in a variety of languages. Cf. Russian Open the door! And could you open the door? (in the last example, along with the use of a special form of address "na you", the written language also presents "spelling politeness", which manifests itself in writing this you with a capital letter). Often in a variety of languages, for greater politeness, different lexical and sometimes grammatical means are used, which reduce the categoricalness of the statement.

The Japanese, on the contrary, do not consider an offensive manner of communication to be a virtue, they are more concerned about their reputation, saving face, and therefore avoid everything that can embarrass them, they believe that a silent person has more chances for success in personal and social life. This is probably why the Japanese, especially women, usually modestly thank for a compliment or praise, or just smiling. Restraint, modesty, tolerance,

hospitality, romanticism, the predominance of moral values over legal ones, intuition over logic, pessimism, cordiality, emotional instability, irrationalism, etc. in speech is a common norm of behavior for Uzbek culture.

Heard in a narrow society of people,

Keep it safe and do not scatter in the wind.

Words from the mouth of betrayal taking off,

People will return to you with distrust. (A.Navai)

The categories of sociopragmatics are diverse and all of them serve to form a speech code. It is curious that some researchers consider the subject of pragmalinguistics to be part of the subject of sociolinguistics, from which it is natural to conclude that "pragmalinguistics is part of a more general linguistic discipline - sociolinguistics." In the course of communicative processes, certain patterns of speech actions are developed - statement, communication, order. Warning, persuasion, etc., which underlie communication. In the process of communication, there is a close connection between linguistic and non-linguistic actions. Sociolinguistics deals with the analysis of these relationships.

Researchers approach the definition of the subject of sociolinguistics in different ways. The broadest understanding of sociolinguistics is based on the consideration of the relationship between the social and individual aspects of communication. In this regard, sociolinguistics seeks to connect the theory of society and the theory of language based on it with the communicative theory of small groups and use them to interpret the linguistic descriptions of the statements of individuals.

Conclusion. Still, sociolinguists are interested in the specifics of language and linguistic behavior not of individuals, but of social groups. Therefore, researchers, discussing the issue of analyzing sociolinguistic data, consider possible ways to establish relationships between the socio-demographic characteristics of native speakers and linguistic phenomena specific to their speech. In the course of civilizational development, man transforms the language. The language, in turn, stores the information accumulated about the people (in vocabulary, grammar, etc.) and passes them on from generation to generation. As people learn their language, they learn their culture. {Yarmatova M. A. The language is the bearer of culture. 110-117}

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